

# HOWNIIKAN

## PEOPLE OF THE FIRE



Vol. 10

Citizen Band Potawatomi Tribe

No. 2

## Supreme Court upholds Kinslow ouster

The Supreme Court of the Citizen Band Potawatomi Tribe has upheld the Business Committee in its removal of Vice Chairman Toby Kinslow from office.

The court's opinion, authored by Chief Justice William Rice, addressed the issues of due process, "clear and convincing evidence," and constitutional interpretation.

In his appeal to the Supreme Court, Kinslow presented several issues for review: whether the evidence presented against him was sufficient to justify his removal;

whether certain of his actions were "qualifiedly privileged" under tribal common law; and, whether his removal from office by the Business Committee violated his constitutional rights to due process and freedom of speech.

The court concluded there was "clear and convincing evidence," based on the testimony of a tribal security guard and Kinslow himself, to uphold the Business Committee finding that Kinslow had obstructed a governmental function by intimidating a tribal employee for an unlawful purpose

- and ordering the employee to cover up the incident.

The justices disagreed with Kinslow's argument that "the framers of the Constitution could not, or did not, anticipate a self-purging action when members of" the Business Committee "are witnesses or victims of the alleged misconduct." Citing Article 9, Section 1. of the Tribal Constitution, which states, "Any elective body of the tribe . . . shall remove any of its members from office for misconduct . . .," the court ruled that "the strict letter of

the Constitution" had been followed by the Business Committee.

The court also disagreed with Kinslow's claim he had been denied due process. Noting that the appeal was not a criminal proceeding, the court ruled that Kinslow had received fair treatment under law, a right to notice and an opportunity to be heard. He had, therefore, "been accorded the procedural process which is due under the Constitution."

## Citizen Band enters into 'historic' agreement with county and BIA

Calling it "an historic moment," Pottawatomie county commissioners last week signed a contract with the Bureau of Indian Affairs (BIA) for a \$950,000 project to resurface almost four miles of Hardesty Road.

The agreement between the county and the Citizen Band Potawatomi Tribe, working through the BIA, calls for the BIA to provide a maximum of \$100,000 toward the project. The county will apply for the remainder, an estimated \$850,000, through the Federal Aid Urban System. The project will include Hardesty Road from U.S. 177 to NS 345 (Brangus Road), a distance of 3.8 miles.

At the same time, commissioners signed a second contract with the BIA for work on Moccasin Trail Road from Hwy. 18 east to NS 346 in District 1. The million dollar project includes four miles of Moccasin Trail. The Sac & Fox Nation, through the BIA, will

provide \$250,000 of the cost with the county applying for the remaining \$750,000 through the Federal Aid to Secondary Roads program. Both projects include grading, drainage and surfacing of the roadway, and in both cases, work will begin within two years, depending on how fast the federal funding can be handled.

"The county has not entered into this kind of agreement before," said District 1 Commissioner Jack Akins, current chairman. "The county, state and federal governments and the sovereign tribes themselves will work hand in hand to improve the roads."

Paul Henderson, area engineer for the BIA, was present for the signing and expressed thanks to the county, noting that "all parties will benefit." Akins noted that the two projects include work in all three commission districts.

## Request a ballot now!

In order to vote in the 1988 tribal election you must request an absentee ballot or vote in person between the hours of 7 a.m. and 2 p.m. on June 25. You may request a ballot now by mailing your written request to: Potawatomi Election Commission, P.O. Box 310, Tecumseh, Oklahoma 74873. Every request must include a correct mailing address, tribal roll

number and legal signature of the person making the request. If you need a copy of your roll card or need to file an address change, contact Tribal Rolls Director Ava DeLeon at the Potawatomi Tribe, Route 5, Box 151, Shawnee, Oklahoma 74801. Participate in tribal government; request a ballot today!

### Request for Ballot Potawatomi Election 1988

In order to comply with the 1988 election ordinance, please fill out this form and return to: Potawatomi Election Committee, P.O. Box 310, Tecumseh, Oklahoma 74873.

Name: \_\_\_\_\_ Date of Birth: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Under penalty of perjury, I declare this to be my legal signature and Potawatomi Tribal Roll Number:

Signature: \_\_\_\_\_ Roll #: \_\_\_\_\_



Bourzho Nikon, (Hello, my friends)

The Long Beach Regional Council was held on the 7th of March. Over 200 involved, concerned and active Potawatomi attended. As has been the case at all of the Regional Councils held this year, it was more of a "working" council session than a social one.

As always, our California members are open and vocal in their questions and comments. Most important to them was the new change in the tribal voting and absentee ballot period. There was complete accord on the extension of time for the request for ballots and their return. This issue of the *HowNiKan* details these ballot procedures. Your request for a ballot is due on or before June 5. It must contain your name, address, roll number, birthdate and signature. Please vote.

Three very important tribal activities occur in the next 90 days: (1) The filing period for candidates for vice chairman and secretary-treasurer; (2) Your request for ballots in the 1988 election; (3) The vote and Shawnee Council meeting. Please remind all your relatives and fellow Potawatomi to participate.

The tribe needs qualified, concerned candidates to file for office. I know the vicious personal attacks and lies in anonymous campaign mailings of the past has discouraged many of you. Several of you have told me, "I don't want to expose my reputation, family or business to that kind of abuse." Please don't refrain from filing for office for fear of these kinds of smears any longer. The Citizen Band Potawatomi Tribal Code, in language similar to that of many state laws, now makes anonymous campaign mailings illegal and subject to severe penalties. I will be filing, at my own expense, several lawsuits in Tribal Court dealing with the libel and slander promulgated in the last election that should further define the limits beyond which campaign politics cannot go. Please consider running for tribal office on behalf of your history and heritage. The future of Potawatomi government, a government older than that of the United States, lies in attracting qualified, dedicated people to serve.

## Letter from the chairman

The annual audit of the tribe's financial records will be available before the Shawnee Council this year. The C.P.A. firm of John Arledge and Associates, Oklahoma City, is planning to seek a "Certificate of Accounting Excellence" for the tribe from the Governmental Financial Officers Association. Only one other tribe in Oklahoma has received this national recognition. The results of a special audit by the Inspector General's office have not been received by the tribe, in spite of a regulatory requirement that they provide us with the report. We plan to file another request for their report and back it up with contact with our congressional delegation. Delay of the release of this report will deepen our concern that the audit and the conduct of the auditors may be influenced by politics at the tribe and at the Bureau of Indian Affairs. Our tribe recently joined with the other tribes in the BIA Shawnee Agency jurisdiction in calling for the replacement of agency superintendent Joe Walker.

We will be holding Regional Council meetings at San Jose and Houston in the next few weeks. Additional meetings are scheduled at Kansas City and Tulsa between now and June. The geographical distribution of the tribe makes

alternating sites necessary in the following areas: Portland/Seattle; San Francisco/San Jose; Wichita/Tulsa and Illinois/Indiana. We have received many requests from the Potawatomi in the Georgia/Alabama/Florida area and the New York/Pennsylvania/New England region to hold Regional Councils. Time and expense allowing, we will try to hold alternating meetings in these locations as soon as we can. The established Regional Councils must be held, however, and new ones will be added as demand for them develops.

On a personal note, thank you to all of you who have written and called to encourage me in my fight against the smear tactics of the last campaign. Those who published the lies will be found out. I have great confidence in our legal system. Whether I win or lose, I believe the courts will hear and judge the issues fairly; all the courts that have jurisdiction, all the issues and all the people who published those lies. However long it takes or how much it costs, in office or out, I can promise you with absolute certainty: I will not quit.

Megwetch,  
John Barrett

## Tribe receives ANA grant

The Administration for Native Americans has awarded a \$125,000 grant to the Citizen Band Potawatomi Tribe. The money will be spent to further the tribe's goal of self-sufficiency through economic development.

The grant objectives are to assist the tribe in establishing a taxable economic base through (1) attracting businesses willing to relocate on tribal land, and, (2) acquiring existing businesses and enterprises.

## Swimmer claims 'no intervention'

Washington, D.C. . . The Bureau of Indian Affairs must allow tribal councils on the nation's reservations to operate without interference from the federal government, according to Assistant Secretary Ross Swimmer. Swimmer's remarks were made at the third in a series of hearings held by the U.S. Commission on Civil Rights.

According to Swimmer, the administration and congress have decided that the tribal governments and their courts must exist without intervention from the Bureau.

"I believe that the Congress of the United States and the Administration have pinned their hopes on tribal government," said Swimmer. "We must pursue a policy of strong, tribal government and give it a chance to work."

## Proposed amendment held up by Solicitor

The Citizen Band Potawatomi Business Committee has been waiting since last October to hear from the Department of Interior on a proposed amendment to the tribal constitution that would allow enrollment based on descendancy from an allottee.

The average age of the Citizen Band is now well over 40 and current restrictions on enrollment have raised the possibility of the tribe "dying out" within another three generations. In order to change the enrollment criteria in the constitution the Department of Interior must call a secretarial election and allow the enrolled members of the tribe to vote on the issue.

On a recent trip to Washington, D.C. Chairman John Barrett met with representatives of the Solicitor's Office to determine the status of the proposed amendment. According to Barrett, he was told the amendment would not be approved for a secretarial election by Interior based on a 1935 Solicitor's memo.

This action appears to fly in the face of recent court decisions and congressional proposals to limit the Department of Interior's role in approval of tribal constitutions and operation of tribal government.

"What they're saying," charged Barrett, "is that they don't want any more Indians. Some of the largest tribes in the country base their enrollment on descendancy - including the Cherokees. The decision to determine who is a Potawatomi should be left to the Potawatomi people, not the Department of Interior, and we've received a mandate from our members to call an election on this issue. All we're asking is for the BIA to hold a secretarial election and let our tribal members decide."

The Business Committee is expected to file an appeal on the decision issued by Scott Keep of the Solicitor's office. Tribal members concerned with the enrollment issue are urged to write to Ross Swimmer, The Senate Select

Committee on Indian Affairs and their own congressional representatives protesting this interference in tribal sovereignty and the constitutional process.

Letters may be addressed to Ross Swimmer, Department of the Interior, C Street, Washington, D.C. 20240 and Chairman Daniel Inouye, Senate Select Committee on Indian Affairs, U.S. Senate, Washington, D.C. 20510.

Carbon copy the *HowNiKan* with your letters and we'll publish them in a future issue.

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The  
HowNiKan

# National Native News

## Legal action expected against bingo contactors

The U.S. Government will take "appropriate legal action" against tribal gaming operations which have been contracted to third parties without Secretarial approval if the tribes fail to comply with BIA guidelines within 60 days, according to Assistant Secretary for Indian Affairs Ross Swimmer.

More than 110 tribes either run high-stakes gaming operations themselves or contract with outside firms to manage the games.

The BIA's guidelines for approving contracts with outside management firms provide that the contract define its length, authority, cost, parties involved and other requirements. Swimmer has instructed area BIA directors to identify and contact tribes with contracts which have not been approved by the Interior Department. In their letters to the tribes, area directors are to notify them that failure to comply with federal regulations and administrative guidelines will prompt "appropriate legal action by the United States." The area directors will submit a litigation report after 60 days "or a reasonable time" if the tribes do not comply.

## Religious leaders offer apology to Indians

Seattle, WA . . . A written apology to Indian and Eskimo peoples was issued by leaders of nine Christian denominations to 26 tribes and 1,800 congressmen with a request that it be shared during the Thanksgiving season.

The apology will probably be controversial, said Rev. Dr. William Cate, president of the Church Council of Greater Seattle, which sent the letter.

"Some people will say we are selling out to paganism, that we ought to be converting them (the Indians). There's liable to be a little fuss."

The apology was sent with the hope that society will become less racist and will treat Indians with justice, said Cate.

"Dear Brothers and Sisters,

This is a formal apology on behalf of our churches for their long-standing participation in the destruction of traditional Native American spiritual practices. We have frequently been unconscious and insensitive and have not come to your aid when you have been victimized by the unjust federal policies and practices. In many other circumstances, we reflected the rampant racism and prejudice of the dominant culture with which we too willingly identified.

Christians should begin to

respect the traditional Indian beliefs and help to support protection of Indian religious objects.

As the Creator continues to renew the earth, the plants, the animals and all living things, we call upon the people of our denominations and fellowships to a commitment of mutual support in your efforts to reclaim and protect the legacy of traditional spiritual teachings."

The church leaders are asking for forgiveness and a blessing from Indian peoples, said Cate.

The letter is part of "a first formal step that will probably frame debate and action at the national level," said Russell Barsh, an attorney who has represented Indian tribes.

The Pacific Northwest churches that signed the document were: Lutheran Church in America, American Baptist, Christian Church, Episcopal, United Church of Christ, Roman Catholic, Presbyterian, American Lutheran Church and United Methodist Church.

## Tribal membership not a conflict

Sen. Ted Stevens (R-Alaska) recently introduced an amendment which states that membership in an Indian tribe, ownership of stock in an Alaska Native corporation or membership on the board of an Alaskan Native corporation will not be considered a financial interest under the federal government's conflict of interest rules.

## Buy Indian Act regulations changed

As of January 11, organizations no longer need to be 100 percent owned and controlled by Indians to be certified as an Indian owned business under the Buy Indian Act (25 USC 47).

The Bureau of Indian Affairs has now changed its policy to define an Indian contractor to be "a legal entity that is 51 percent Indian owned."

The policy change is published in the January 20 Federal Register, Vol. 53 No. 12, p. 1522.

The BIA hopes this policy will encourage the development of Indian economic enterprises.

For further information contact Richard Phelps of the Falmouth Institute, (703)425-3440.

## Navajo chief justice meets with Rehnquist

Window Rock . . . It was, in many ways, a meeting of equals last month when Navajo Supreme Court Justice Tom Tso met with his counterpart on the U.S. Supreme Court, William Rehnquist.

"It was more of a meeting of the

judicial leader of one nation with a similar leader of another nation," Tso said about his one-half hour meeting with Rehnquist.

This is, apparently, the first time such a meeting has occurred and Tso said that he came out of it "recharged with a zeal to give my best to the Navajo people."

What do chief justices talk about behind closed doors? Courtroom procedure, of course.

Tso said that much of the time was spent in comparing the way the two supreme courts are similar.

"We do operate in much the same way," Tso said, adding that he realized this after being allowed to listen to oral arguments presented before the court earlier in the day.

He said he was also given a tour of the Supreme Court Building, spending a great deal of time looking at how everything was laid out. He said he did this so that when funds become available for the tribe to build its own Supreme Court Building, its design could reflect both the Navajo traditional view of law as well as provide some of the majesty of justice he witnessed in Washington, D.C.

Tso was in Washington attending a National Indian Justice Center seminar, where he was one of the main speakers.

During his speech, he touched on the subject of Navajo values and customs and how these traditions in the past have made the Navajos a strong people.

"What holds us together are not words on paper but a set of values and customs that are the strongest glue," he said.

"I am speaking of a sense of community so strong we had no need to lock up wrongdoers. If a person injured another or disrupted the peace of the community, he was talked to and often ceremonies were performed to restore him to harmony with his world. There were usually no repeat offenders," he said.

"Only those who have been subjected to a Navajo 'talking' session can understand why this would work," he added.

Now the Anglo world is telling the Indians "be like us, have the same laws and institutions we have. When you have these things, maybe we will leave you alone," he said.

"Yet what the Anglo world has offered, at least as far as Navajos are concerned, is either something we already had or something that works no better than what we had," Tso said.

## House approves bill to regulate constitutions

A bill recently passed by the House of Representatives would

streamline the adoption of Indian tribal constitutions and strengthen tribal control over tribal governmental structure.

The legislation, introduced by Arizona Republican Congressman John J. Rhodes, III, gives the Secretary of the Interior up to 180 days after submission to call for an election on a new tribal constitution. The secretary has 90 days in the case of an amendment to bylaws or a constitution.

## State police confiscate Akwesasne slot machines

Akwesasne, N.Y. . . . New York state police carted close to 300 slot machines off the Akwesasne Mohawk Indian Reservation in northern New York State following an early morning raid on December 16.

The machines allegedly generated about \$7 million a year in profit.

Gambling devices were outlawed by a tribal referendum passed this summer. The slot machines were removed temporarily, but several bar owners on the reservation later reinstalled them.

According to a state police spokesman, tribal leaders and traditionalists gave their full cooperation in the raid which was planned three months ago.

## Investigator named in Senate BIA probe

Washington, D.C. . . . Former U.S. Attorney Kenneth Ballen will head a special senate panel investigating alleged fraud in the Bureau of Indian Affairs.

The panel was formed in response to a series of investigative articles in the Arizona Republic.

Ballen, 32, is a former staff counsel for the Democratic majority of the House Select Committee to Investigate Covert Arms Transactions with Iran.

## Navajo reimbursed for medicine man payment

Phoenix . . . A Phoenix, Arizona agency that assists the victims of crimes reimbursed a crime victim more than \$4,000 after he paid a Navajo medicine man to help heal his gunshot wounds.

The victim, an unidentified 56-year-old Navajo man, made four visits to the medicine man and paid him with 69 sheep.

The Crime Victim Foundation of the Phoenix area paid the victim \$4,140 so he could replace the sheep.

The foundation is funded by donations and court fees from convicted felons.



# POTAWATOMI WEEKEND 1988

## Potawatomi Weekend '88 June 24-26

Make plans now to attend the 1988 Potawatomi Pow Wow and General Council. This year the Business Committee is expecting the biggest and best pow wow ever. The entire last weekend in June will be dedicated to Potawatomi activities, including a golf tournament at Firelake Golf Course, a free Indian meal at the pow wow on Saturday night, family reunions, tribal elections and Council and special commemorative items on sale at the museum.

The following list of motels and hotels in the surrounding Shawnee-Tecumseh area is provided for your convenience. Make your reservations earlier for the weekend of June 24-26!

**American Inn**  
5501 N. Harrison  
Shawnee (405) 273-2000  
**Best Western Cinderella**  
623 Kickapoo Spur  
Shawnee (405) 273-7010  
**Coachman Inn**  
5531 N. Harrison  
Shawnee (405) 275-6720  
**Colonial Inn**  
4800 N. Harrison  
Shawnee (405) 878-0120  
**Fleetwood Motel**  
1301 N. Harrison  
Shawnee (405) 273-7561  
**Holiday Inn**  
I-40 & Highway 18  
Shawnee (405) 273-3000  
**Nobel Inn**  
Highway 177 & Acme Rd.  
Shawnee (405) 275-8430  
**Shawnee Motel**  
1105 N. Harrison  
Shawnee (405) 273-3524  
**Value Inn**  
4981 N. Harrison  
Shawnee (405) 275-5310  
**Range Motel**  
404 N. Rangeline  
Tecumseh (405) 598-2133

## Anderson family reunion scheduled

All descendants of John and Elizabeth (Hardin) Anderson, Antoine and Mary (Anderson) Bourbonnais, Pete and Julia (Hardin) Anderson and Charles David and Anna Marie (Mueller) Anderson are invited to attend the largest ever family reunion to be held June 25, 1988 at the Potawatomi Firelodge.

The Firelodge will be open early

in the morning and relatives are invited to bring a picnic lunch, see family and friends, share stories, pictures and food. Last year over 120 family members attended!

For more information contact Dorothy (Anderson) Singleton, 212 Brunswick Lane, Mesquite, Texas 75149 or call (214) 288-8724 OR contact Craig Anderson, 4006 W. Rochelle, Irving, Texas 75062 or call (214) 570-7973.

## Election Update

It may only be March but election time is already upon us!

In response to numerous complaints by out-of-state tribal members the 1988 Election Ordinance has expanded the request for ballot period and shortened the candidate filing period.

You may request an absentee ballot right now. Persons interested in filing for the office of tribal secretary and vice chairman must file on March 28, 29 or 30. Within 10 days after the certification of the candidate slate the Election Committee will have the ballots printed.

If you do not plan to vote in person on June 25 you must request a ballot before June 5. Tribal members may vote in person at the tribal complex on June 25 between 7 a.m. and 2 p.m.

The Business Committee is encouraging all tribal members to vote in the 1988 election and urges as many members as possible to come for the weekend. The annual pow wow begins Friday evening and runs through Sunday. There will be a golf tournament at Firelake and numerous tribal families are planning reunions (watch the *HowNiKan* for reunion notices).

## Anonymous election material prohibited

ORDINANCE - POTT #88-2-4

Anonymous Election Material Ordinance

BE IT ENACTED BY THE BUSINESS COMMITTEE OF THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA:

SECTION 1. The 1987 election ordinance is hereby amended to add two new provisions to Article IV to be codified as Sec. 4-112 and Sec. 4-113 unless this creates a duplication in numbering.

Section 2. Sec. 4-112. It shall be unlawful for any person, firm, corporation, partnership, organization, or association to write, print, post, or distribute or cause to be written, printed, posted or distributed a statement, circular, poster or advertisement which is designed to influence the voters on the nomination or election of a candidate or to influence the voters on any constitutional or statutory amendment or on any other issue in a Potawatomi tribal election, or to influence the vote of any member of the Business Committee or Tribal Council, unless there appears in a conspicuous place upon such circular, poster, or advertisement, either the name and address of the person if an individual, or the name and address of the president, chairman, or secretary, or of two officers of the organization, if an organization. Persons violating this act shall be guilty of a crime punishable by the maximum incarceration and fine allowed by law.

Section 3. Sec. 4-113. The provisions of this section shall not be construed to apply to any matter published in any newspaper, magazine, or journal recognized and circulating as such, which matter is published upon its own responsibility and for which it shall not charge or receive any compensation whatsoever, nor shall the provisions of this section apply to any publication issued by any legally-constituted election officials in the performance of their duties. For purposes of this provision only, a newspaper, magazine or journal is a publication which is published at intervals of either one month or less, on a continuous basis, and has been so published on said continuous basis for the six months prior to the date when ballots can first be requested by tribal members for elections of Business Committee members at the General council. The newspaper, magazine or journal must also bear the address of the business office where the publisher or legal representative is located.

Section 4. This ordinance shall be effective from and after the day of passage.

### CERTIFICATION

We, the undersigned members of the Business Committee of the Citizen Band Potawatomi Tribe of Oklahoma, do hereby certify that the above is a true and exact copy of Ordinance POTT #88-2-4, as approved on the 4th day of February, 1988, with 4 voting for, 0 voting against, and 0 absent.

John A. Barrett, Jr., Chairman, Bob F. Davis, Secretary/Treasurer, Francis Levier, Committeeman, Hilton Melot, Committeeman

## Enter the Firelake tournament

Firelake Golf Course, owned and operated by the Citizen Band Potawatomi Tribe, will host three days of special events in conjunction with the 1988 General Council and Pow Wow.

A four-person scramble will begin Friday, June 24, at 10 a.m. Cost is \$10 entry plus \$7 green fee.

For \$45 men and women can enter the 2nd Annual Potawatomi Indian Golf Tournament to be held Saturday and Sunday, June 25 and 26. The fee includes green fee and a free meal. To enter the tournament you must show certificate of degree of Indian blood.

Money orders or cashier's

checks may be sent to Firelake Indian Golf Club, % Firelake Golf Course, Route 5 Box 151, Shawnee, OK 74801. Cash entries only will be accepted on June 25.

Watch for more information in future *HowNiKans*, or call Firelake Golf Course at (405) 275-3121.

### Mail To:

Firelake Indian Golf Club  
Firelake Golf Course  
Rt. 5, Box 151  
Shawnee OK 74801

Not Responsible For Accidents,  
Injury or Theft!

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE, ZIP \_\_\_\_\_

TRIBAL AFFILIATION \_\_\_\_\_

1ST TEE TIME \_\_\_\_\_ 2ND TEE TIME \_\_\_\_\_

Entry fee of \$45 includes two days of golf, green fees, meal, prizes and more. Scramble fee is additional \$10 plus green fees of \$7. Friday morning, June 24, 1987 - 10 a.m. SHARP! Rental carts available.

# FOR THE RECORD . . .

## Business Committee Meeting - October 18, 1987

Present: John Barrett, Bob Davis and Francis Levier, and Hilton Melot contacted by phone.

Meeting called to order at 1 p.m.

Motion made by Francis Levier to waive the reading of the previous minutes; second by John Barrett. Motion passed 4-0.

Motion made by Francis Levier to authorize the chairman and the Business Committee to sign a letter of agreement with Rob Burpo, First American Assets, to locate and secure funding for economic development projects for the Potawatomi Tribe. Bob Davis seconded the motion to adopt Potawatomi Resolution #88-49; motion passed 3-0.

Meeting adjourned at 2 p.m.

Business Committee waived per diem for this meeting.

## Business Committee Meeting - January 21, 1988

Present: John Barrett, Bob Davis, Hilton Melot, Francis Levier, Tribal Rolls Director Ava DeLeon, Operations Manager Bob Dunning, Economic Development Director, Bob Shapiro, Accounting Director Carolyn Givens, Recording Secretary Pat Sulcer.

Chairman Barrett called the meeting to order at 7 p.m.

Hilton Melot moved to approve the minutes of the November 4, 1987 Business Committee meeting, as read. Bob Davis seconded; passed 4-0.

Hilton Melot moved to approve the Executive Session minutes of October 14, 1987. Bob Davis seconded; passed 4-0.

Francis Levier moved to approve the meeting minutes of November 25, 1987 as read. Hilton Melot seconded; passed 4-0.

The Accounting Department will run the end of F.Y. '87 reports for the next meeting. Business Committee reviewed monthly budget reports until 8:50 p.m. Chairman Barrett requested a billing account be established for the Inspector General's Office reflecting their copier costs, phone bills and room space rental.

Business Committee consensus was to approve a trade-in of the blue tribal van, as is, on an '83 Plymouth Grand Fury (53,000 miles, full police package and 60 day warranty) for use by the tribal police. John Barrett made the motion to approve, seconded by Francis Levier; passed 4-0.

Francis Levier noted that the proposed constitutional amendment was sent to the BIA on October 22 and they had sent it to Washington. Chairman Barrett requested Levier call Swimmer's office daily until the amendment is released for a secretarial election, noting that deadlines and time limitations have been initiated on how long Interior can hold proposed amendments.

Chairman Barrett requested Dr. Levier put together a package delineating the history of the tribal bingo hall and conflict with the bingo management group.

Ms. Givens noted that the \$10,000 borrowed from the tax account on Nov. 25 for the Consolidated Tribal Government Program (CTGP) has been reimbursed.

Committee recessed at 9:20 p.m.

Reconvened at 9:30 p.m.

Bob Davis moved to approve Potawatomi Resolution #88-38 approving 10 qualified applicants for tribal enrollment. Hilton Melot seconded; passed 4-0.

Hilton Melot moved to approve Potawatomi #88-39 establishing a blood degree for descendants of Josephine Smith Bourassa and Andrew Smith. Bob Davis seconded; passed 4-0.

John Barrett moved to name Francis Levier as the tribe's representative to a Indian tourism board sponsored by Oklahomans for Indian Opportunity (OIO). Bob Davis seconded; passed 4-0.

John Barrett moved to approve Potawatomi Resolution #88-41 withdrawing the tribe's waiver of Indian preference in the position of Shawnee BIA Agency Superintendent and requesting the removal of Joe Walker from the position. Hilton Melot seconded; passed 4-0.

Francis Levier moved to approve Resolution #88-42 requesting funding renewal for the Title VI Elderly Feeding Program. Hilton Melot seconded; passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #88-43 authorizing Michael Minnis to file a writ of prohibition in the federal bingo litigation. Hilton Melot seconded; passed 4-0.

After discussion, Bob Davis moved to approve the lease of the tribe's 60 acres on a month to month basis to the Oklahoma Equine and Pet Center for grazing at a rate of \$50 per month. Hilton Melot seconded; passed 4-0.

John Barrett read a letter from newly elected Absentee Shawnee Governor Kenneth Blanchard regarding the tribe's interest in sitting on the Absentee Shawnee Housing Authority. John Barrett noted that according to the Oklahoma incorporation laws we already sit on the board, despite the former governor's attempts to block our appointment of a representative.

Barrett will respond to the Blanchard letter.

John Barrett moved to approve Potawatomi Resolution #88-44 authorizing tribal attorney Mike Minnis to prepare a formal complaint on behalf of the tribe to the office of the Inspector General delineating the theft and misappropriation of funds pursuant to two leases approved by the BIA regarding Enterprise Management Consultants, Inc., and demanding immediate action. Francis Levier seconded; passed 4-0. A formal complaint will also be filed with FBI agent Jim Elroy.

Bob Davis moved to approve a letter submitted by Dr. Levier and addressed to Senator David Boren explaining the tribe's opposition to current HUD procedures. Francis Levier seconded; passed 4-0.

Francis Levier was named to head up the 1988 Potawatomi Pow Wow Committee by consensus. He will be appointing the pow wow staff in the near future.

Chairman Barrett instructed Bob Shapiro to have investment counselor Rob Burpo set up a time for a presentation and discussion with the Business Committee.

Bob Davis moved to establish a Publishing Fund for future publication projects of the tribe. The Sacred Heart book by Father Joe Murphy will be available Feb. 5 and will be sold for \$6.95 a copy. Fifty cents from each sale will be set aside for the Sacred Heart Historical Society and the remaining sales will go into the publishing account. Hilton Melot seconded; passed 4-0.

Business Committee went into Executive Session at 11 p.m.

Meeting adjourned at 11:30 p.m.

## Business Committee Meeting - Jan. 28, 1988

Present: Chairman John Barrett, Secretary Bob Davis, Committeemen Francis Levier and Hilton Melot, Economic Development Director Bob Shapiro, Accounting Director Carolyn Givens, Tribal Rolls Director Ava DeLeon, Recording Secretary Patricia Sulcer.

Chairman Barrett called the meeting to order at 7 p.m.

Francis Levier moved to approve the minutes of January 21, 1988 as read. Bob Davis seconded; passed 4-0.

Chairman Barrett reviewed the current investigation and activities of the Inspector General's office. Barrett read into the record a copy of a memo issued by tribal administration to tribal employees encouraging employees to make a written or taped record of their interviews with the I.G. or to have a witness present. The memo was issued after the I.G.'s representative declined to interview Barrett and two staff members who requested a witness or tape recorder be present during their questioning. Since the investigators are still refusing to tell the tribe what they're investigating - and the investigation is going into its fifth month - employees are being encouraged to cooperate but to protect their constitutional rights as well.

Bob Davis moved to repeal Potawatomi Resolutions #88-26, #88-27 and #88-28 authorizing investigation of several potential economic development ventures which, after further investigation, proved not to be in the best interest of the tribe. Francis Levier seconded; passed 4-0.

After discussion and review Hilton Melot moved to adopt Potawatomi Resolution #88-45 approving the amended 1988 Election Ordinance and reappointing the 1987 Election committee for 1988 (Chairman Norman Kiker, Clarice Bryant, Gary Bourbonnais, David Bourbonnais and Don Yott). Francis Levier seconded; passed 4-0.

Francis Levier moved to approve Potawatomi Ordinance #88-1-28 adopting a Potawatomi Uniform Commercial Code as amended to accommodate the tribal sovereignty provisions mandated by the Potawatomi Tribe. John Barrett seconded; passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #88-46 amending the tribe's General Revenue and Taxation Ordinance to read: "Citizen Band Potawatomi Indian, Tribe, Inc., a federally chartered corporation." John Barrett seconded the motion; passed 4-0.

Francis Levier moved to appoint the Business Committee as officers of CBPI Tribe, Inc. Bob Davis seconded; passed 4-0. Dr. Levier then moved to appoint John Barrett and Bob Davis to sit as CBPI Tribe, Inc.'s president and secretary, respectively. Hilton Melot seconded; passed 4-0.

Committee went into Executive Session at 8:45 to discuss economic development proposals.

Committee reconvened at 9 p.m.

Hilton Melot moved to have Accounting Director Carolyn Givens compose budget profit and loss statements for Business Committee review on a monthly basis. Bob Davis seconded; passed 4-0.

Meeting adjourned at 9:25 p.m.

## Potawatomi scrapbook

## A native I

I fear that I shall not be able to make you appreciate the importance of this Sauk myth and how fitting it is that it should be recorded in the historical publications of the State. It is about as difficult to make the paleface, unversed in Indian lore, understand the relationships which the red man sees between the heavenly bodies, between the cloud and the bird, etc., as it is to convey to the untutored savage-and for that matter, to many of the white people themselves-the esoteric meaning of divine incarnation, vicarious atonement and resurrection.

We are prone to think lightly of all faiths save our own. We say that the dull, prosaic red man of our acquaintance has no sentiment; no ancestral faith. Yet I had not been two days in a Mexican pueblo before I came upon a genuine survival of that ancient sun myth which was the starting point for every religion the world has ever known.

For primitive religion and philosophy everywhere began in an attempt to explain the sunrise and sunset, storms and earthquakes and all the more marked phenomena of nature. Every religion in the world-Christian, Buddhist, Parsee. American Indian-points to a more or less remote ancestry in nature worship; the degree of remoteness being proportionate to the stage of enlightenment possessed by the adherents of that religion. And it is not denial of true religion, but on the contrary it is the most incontrovertible proof of its existence, that in all lands and in all ages the finite mind has looked with admiration and reverence upon the manifestations of an overruling SOMEWHAT.

And what more worshipful Over Ruler had early man, groping in the pathless jungles of an unconquered wilderness, than the beneficent light of day? The earliest worship in the world was, as a matter of course, sun worship. It was inevitable that savage man, dwelling in perpetual fear of the wild beasts and the human foes that lurked around him, dreading the darkness and welcoming the daylight, should take the sun for his God and the darkness for his devil, and should give to each a whole retinue of followers. We Christians still speak of the sun as the God of day and of the devil as the imp of darkness, terms which have strayed down the centuries from some far-off ancestral nature worship.

It is noteworthy that all the deities of earth, from Jesus to Napi of the Blackfeet Indians, have departed from among men, but will come again, even as the sun god of early man retired at night to return another day. "Thought he be dead, yet shall he live again" is as old as the dawning conviction that it is the same sun that died last night which rises again in the morning.

Men have always instinctively worshiped something. At first it was the visible sun, coming to dispel their foes and fears of the night. Then it was some mystic potency behind or within the sun-the power to resurrect the dead vegetation and rejuvenate the earth; then a still more intangible and spiritual force, until they arrived at the Omnipotent and Omnipresent Mind which is the God of the Christian today.

Taken altogether, the myths of the American Indians form a complete system portraying the development of this God idea from the time of its first inception up to its arrival at a stage but one degree inferior to that which occupied the Hebrew mind at the time when the more primitive of the Old Testament books were written. The Oldbis of the Wintus of California is a most majestic parsonage, sitting aloft in his wigwam of flowering oaks on the top of the sky and issuing his commands in truly god-like fashion. And Napi, the Old Man Immortal of the Blackfeet, is a most gentle, helpful and humanly lovable being. Then there are a multitude of lesser beings which correspond to our archangels and to our (now rapidly evaporating) devil and his minions.

Taking one myth or one series of myths alone, it might seem fanciful to say that the arrow and the hummingbird represent rays of light; the grizzlies, clouds and fogs; that the decrepit old grandmother symbols the sky; the rolling head or rock, a destructive whirlwind; that a serpent is the synonym for the zigzag lightning darting across the heavens, etc. But when we find these same agents appearing again and again in the legends of different tribes, always assuming the same character and performing the same acts, then the evidence is cumulative, and there can be no question as to the significance of the agent.

In the myths of all tribes-the Incas of Peru, the Aztecs of Mexico, the Algonquins of the north, the Pueblos of the south coast and the tribes of the Pacific slope-we find the sun or the daylight acting as a beneficent giant, who can compass the earth at a single bound, and who is forever contending with an almost equally potent giant of darkness. On the side of the light god are arrayed the moon, stars, all bright colors and beneficial phenomena; while on the side of darkness are fogs, storms, noisome odors and all things of dire portent. Day after day, year after year, these two opposing forces contend for mastery, but neither one can wholly annihilate the other. Night after night the conflict is renewed, sometimes in spirit of rivalry, with only a few of the foes confronting; at other times with the armies drawn up in full strength, to battle to the death.



Unknown Indian woman, reprinted from 'Wisconsin Death Trip'

It was natural that early man should personify the heavenly bodies, for he knew of nothing except an animate being that was warm like the sun and that moved as do the heavenly orbs, in a direct course and with seeming purpose. Moreover, he had to speak of them as "he" or "she," for his language had no neuter gender. And when once these objects were named and regarded as individuals, the myth making was well under way. Here were two hostile people pitted against each other; the one led by the Sun, a chief whose shield blinded all by its brightness, and who was armed with bow and arrows (his rays of light) that could fly with killing effect to incredible distances. In his retinue were all things that loved the light, even the hearts of the dumb earth-bound trees yearning toward him. On the other side was a dread chief who could summon storms and lightning, pestilence and death to do his bidding. All the heavens and all the earth was the stage of action for these two forces; and wonderful were the comedies and tragedies which the red man saw enacted in the sky as he followed the trail through the forest by day or lay at night with face upturned to the starlit dome which bent above the boundless prairies. Wonderful were the dreams woven by his poetic fancy about the doings of the Sun Man, Moon Woman, Dawn Maiden and Star Children and their inveterate foes, the Storm Clouds and Darkness.

So detailed and so graphic did the descriptions of the conflicts between the two parties become as the myth developed in the minds of successive poet-philosophers that the Spaniards, who heard the Aztec legends about glorious ancestors whose dominion had been cut short by a barbarian horde of Chichimecs that rose up against them, never suspected these Spaniards that the mighty ancestors were the suns of past days and the Chichimecs were the countless stars of night summoned forth by the dark Tezcatlipoca, the brother and rival of the sungod.

The Navahoes of the southwest call the sun and his helper y'ie or gods; and the Darkness and him minions, an'aye or alien gods. The Algonkins of the northeast designate the two as the good and evil Manitous. Like all



# his sun myth

deities of history, they were regarded as anthropomorphic, or manlike; and they were sometimes Sky Walkers and sometimes Earth Walkers. And in the myths, the transition from sky to earth and mundane nature, and back again to celestial, is often so sudden as to require violent mental gymnastics to follow it.

There were three chief theories regarding the re-appearance of the heavenly orbs. 1. One was that the sun, moon and stars rowed back under the earth in a canoe, or they returned through a tunnel in the earth from west to east, so as to be ready to raise in the east at their own proper times. 2. Another was that they actually died in the west, but came to life again in the east. (And this gave raise to endless tales of death and resurrection among celestial bodies, men, animals, plants and trees; and also to a belief in a home of departed spirits somewhere in the sunsetting land.) 3. The third theory was that each day's luminary was the offspring of that of the preceding day. And these succeeding suns were named and were regarded as father, son and grandson.

This last was the conception of the Aztecs of Mexico, among whom yesterday's sun was old Camaxtli, and today's sun was the tall, fair young Questzalcoatl. This, too, was the idea of the Algonkins of northern United States. The youthful Sun is often pictured as wedding the Dawn Maiden and setting out with her on a long journey across the wide prairies of the Sky Country, the maiden usually perishing ere the journey is well begun; the Sun growing hourly more virile and energetic until he passes the zenith, after which he begins to flag, to grow old; and when he reaches the mottled west at evening he is a decrepit, blotched old man, who falls into the sunset fire and is burned up, or who sinks into the ocean and is drowned-yet he is immortal, for all Sky Walkers are immortal.

This Sun Man walks, talks, laughs, shoots his arrows; but the personification reaches its climax when he is described as starting up the steps of the sky, counting the steps, "one, two, three," as he goes; (Mono, California myth), and when he warms to his work, changing his pace and springing across land and ocean, "nine miles to the leap." (Passamaquoddy myth).

The great Algonkin family embraced all the tribes of northern United States from the Atlantic almost to the Pacific, with the exception of the Iroquois of New York and the Sioux of Dakota. Among the Abenaki-Algonkins of New England, Kulooskap is the Sun and also the sunlight or Daylight. Malsum, the Darkness, is his twin brother. But despite this relationship, the two live in perpetual conflict, daily pursuing each other across the world from east to west with murderous intent. Each is a giant and can stretch up till his head touches the stars and higher, or can shrink down until he is no larger than a mouse. Kulooskap, the Sungod, carries a magic bow and arrows (his rays of light) with which to pierce his enemies; and Malsum, the dark and dour, carries a black root from under the ground. They both live in the tent with their grandmother Sky, who sits bowed far forward-as skies and grandmothers are wont to sit. Kulooskap has a little brother, Martin, the Morning Star, whom the grandmother keeps ever with her, carrying him on her back, pappoose fashion-on a cradle-board, with face to the rear-so he is always the first to perceive the approach of Kulooskap and to whisper the good news to the old dame.

Once Malsum stole the old woman and the little brother and fled with them mile after mile, league after league, till they grew wan and weary and could scarcely travel father; but through all his hardships the little Martin "still wore his good clothes," for the Morning Star remains trim and tidy to his last gasp. During their unwilling flight, Martin contrived to drop inscribed bits of bark along the route to guide Kulooskap in the pursuit. Kulooskap, overtaking them, hid himself behind the tree trunks so that Malsum would not see him just yet; and he whispered to Martin and the grandmother to go with their captor for a little time longer and to throw Malsum's child into the fire (of the red dawn). After they had done so, Kulooskap stepped out from behind the tree trunks, stood close to Malsum, and disdaining to shoot so feeble an opponent as the Darkness had now become, tapped Malsum lightly on the head with his bow, till he shrank down, lower and lower, smaller and smaller, "till he died like a dog" at the feet of his sunbright brother.

Once Kulooskap took Martin and the grandmother in his canoe and rowed away with them on a stream which was broad at first, but which became narrower until it passed into deep gorges and went underground. (And this you will recognize as their return from west to east.) On and on he rowed, straight through the darkness and the night though he sang the songs of magic as he thus went through the territory of the enemy. In this dread land the grandmother and the little brother became as dead; but when morning approached, Kulooskap beached his canoe, carried the two ashore and bade them arise; and lo! the Morning Star shone out, the Sky became bright, and the Sun went on his way as usual.

Then Malsum stole upon Kulooskap as he lay asleep in the deep, dark forest, and struck him with the magic root, to kill him; but Kulooskap rose up "in sorrow and anger" and smote his wayward brother till he fell down,

dead.

Thus the never-ending conflict went on from day to day, from year to year. Sometimes the Frost Giant came to the aid of Malsum and tried to freeze Kulooskap to death. The lakes froze over, the streams turned to stone, the sap in the trees became ice, the great oaks burst with a resounding snap, but Kulooskap only laughed and heaped up the fire till his adversary melted in the spring sunshine and flowed away.

I have thus briefly outlined the sun myth of the New England Algonkins, both to show that different versions of the same myth are found in different tribes and also to indicate the kinship of the Sauk myth of Illinois; for Black Hawk's famous tribe, with its three thousand acres of corn along Rock river and its populous city of Saukenuk near the conflux of that river with the Mississippi, belonged to the Algonkin family. They were Algonkins who migrated westward by way of Lake Huron and Saginaw Bay. Saginaw valley, where Champlain found them in 1612, was originally called Saukenong, the Place of the Sauks, Thence they were driven to Mackinac, and from there they came to Rock river, where they had been for more than a century when the white men drove them across the Mississippi.

In the Wi-sa-ka-ha myth of the Sauks we have the same conflict as in the Abenaki; the same light god; the same little brother; but the enemy here seems to be clouds instead of darkness, and the little brother comes a second time as the Evening Star, the morning and evening star being, in fact, the same.

We give but a fragment of this Sauk story, yet enough to show that it is no trivial tale, but a myth that deserves preservation in the annals of the State where it had its home. In this one myth we catch a glimpse of every separate stage in the development of religious philosophy. That is why it is so well worth preserving. The central figure is, first, a purely cosmic object or force, the sun or sunlight; second, a Something behind the sun, the Creator; third, a terrestrial teacher and friend of mankind; and, last of all, a Deity who has departed from among men, but who will come again to gather mortals into life everlasting.

And, however imperfectly the original conception is carried out, the myth begins with a grand celestial drama in which the morning sun rises through opposing clouds and steadily pursues his journey through the heavens, distancing and dispelling all that seek to destroy him and finally growing so strong and bold that he ventures, like Kulooskap into the very lair of his foes, and does them to death with one thrust of his swift penetrating darts.

And, remembering that they are fogs, how could realism go farther than in the description of the manitous on the island watchfully basking in the autumn sunshine; shrieking in their death agony, and summoning the avenging hosts, whose heavy, on-coming tread makes the whole earth tremble?

Or, what could be more fancifully graphic than the picture of the clouds pursuing the morning sun with steps that lag and falter as their adversary mounts higher, until the last feeble old man of them halts to tie his moccasin string and evaporates in the sultry heat of noontide?

The following is a condensation of the version given in the *Journal of American Folk Lore*, Vol. XIV, which is itself a condensation of the original myth:

## First Stage.

Once upon a time there were manitous on the earth, under (within) the earth and far away where the stars now are. They were like people, marrying and rearing children, but they were tall, and big, and mighty. Over them ruled Gi-sha, Ma-ne-to-wa, who had four sons, the two elder of whom were Wi-sa-ka-ha and Ki-ya-pa-ta-ha, grandchildren of the Sun.

These two children waxed so mighty that the manitous became jealous of their power and complained to their father, who, fearing that they would usurp his own dominion over the world, called together all the manitous and asked them to destroy the young men; but he told the manitous that they must first consult Hu-ki, (More correctly, Mesa kamigo kwaha, the World-over Woman) the old grandmother with whom they dwelt, for she loved the boys and tried to keep them ever with her. So the manitous, talking angrily, went to Hu-ki's lodge when the young men were absent. The din of their voices was like the growl of the thunder, and the tramp of their feet made the whole earth tremble.

When the old woman heard their plan she sat sad and silent, with her head bent far forward (like the sky) and her face hid in the palms of her hands. By and by she lifted her head slowly, looked at the manitous, and this is what she said:

"You may kill Ki-ya-pa-ta-ha, but you will be only the means of his becoming greater than ever; he will live forever. And as for Wi-sa-ka-ha, you will never be able to slay him, however much you may try. If you make

Continued, page 11

## In your opinion...

### "Trail" needs recognition

Dear Chairman:

The 1986 July issue of *HowNiKan* carried the printing of the journal which partially described the Illinois portion of "The Trail of Death" which our ancestors were led across in 1838. In reading the article I soon discovered how close I currently live to the trail. In fact I cross it every day that I drive from my home in Arthur to my office in Champaign. Little by little the intrigue of the account conveyed in the journal grew on me, and I have plotted out the basic route of the removal on a current Illinois road map. Although the names of some of the stopping points have changed, I have been able to identify most of them through the resources of the University of Illinois' library and through personal contacts with persons living in some of the approximate areas.

One place was referred to as Pyatt's Point (see the notation for September 24, 1838 in the journal). This is near present day Monticello, Piatt County, Illinois. I recently brought this matter to the attention of my friend, Mark Freundt, who lives in Monticello, and asked him as a Boy Scout leader if he thought the Boy Scouts in Monticello would be interested in researching "The Trail of Death" with the goal of getting at least part of the trail appropriately marked in some way and brought to the public's attention.

Earlier this week I got an enthusiastic response from Mark that the Boy Scouts are definitely interested in what I proposed. He is interested in assigning some Eagle Scout candidates to the project as part of their requirements. Furthermore, there are some other residents in Monticello who also are eager to help. In fact one lady has autobiographical information from one of her ancestors which may directly apply to one of the sites on The Trail of Death. Briefly the information relates that her ancestor helped with the relocation of a group of Indians in the fall of 1838 and it names a specific moraine over which the group passed not too far from Monticello. There also is mention that an Indian child died and was buried in the vicinity of that spot. In time I hope to read the information first hand and if I am certain that it does indeed pertain to our ancestors, we will have accomplished a major step. I can envision an interesting article for *HowNiKan*.

Mark and I want to bring the matter of The Trail of Death to the

attention of the State of Illinois with hopes that the State will officially recognize it and place a historical marker along it at some appropriate point in Illinois. I think that it would be nice to accomplish this in time for the 150th anniversary of the removal from Indiana and the passage through this part of Illinois. Considering the lead that we have for the Pyatt Point stop and the relative ease at which this stop may be researched, Pyatt Point may be the appropriate place in Illinois to mark as a symbol for the entire trip through Illinois. This will require careful documentation, the support of influential parties within Illinois, and the support of the Citizen Band Potawatomi if you are interested. By support I am suggesting (1) the sending of any information that you or others might think important to help us research the project and (2) an eventual letter from you on behalf of the tribe to State of Illinois to help convince the State of our goal. Mark or I can provide you with the necessary name and address for the letter at a later date.

If you are interested in helping us, I would like to request that you communicate directly with Mark Freundt, 806 S. Buchanan Dr., Monticello, IL 61856, because of the time element.

Considering the sincerity that Mark has for this part of our history and his competency, I know that he and his scouts will significantly develop this project.

Sincerely yours,  
George L. Godfrey  
505 South Vine St.  
Arthur, IL 61911

### Pride in Potawatomi heritage

Dear Mr. John Barrett:

I am writing you along with all the persons involved with putting together the Regional Council Business Meeting I attended in Scottsdale, Arizona at the Holiday Inn. I didn't get to attend the one last year, but was fortunate enough to get to this one and I'm looking forward to attending next year's. It was so informative and interesting.

I was so glad to finally get so close to the actual people who "run the show", so to speak, after reading about them for so long in the *HowNiKan*. But I can only thank my father, Jerry Wood, for that because he was the one who started that spark in me to find out and keep in touch with my Indian Heritage. He would have loved to be a part of that or one of your Regional meetings, but, unfortunately is now deceased as of last

July.

As I pursue that Indian knowledge I will always remember my father's pride.

I also want to write you Mr. Barrett to say I felt that pride and knowledge in you and that you want to pass it on like my father did. Thanks for keeping up the great work and for informing us, the members, about the trash mail we need to be aware of. The truth lies between us and our Higher Power!

On my way out of the Regional Meeting, I picked up a number of informative (and lots of appreciated work) papers in booklet form which I would love to get more of. I have an Aunt that lives in New Jersey, my father's sister who also is interested in her Potawatomi heritage. I would really like to see her get these booklets. The titles are as follows: Citizen Band Potawatomi Tribe Application for Student Financial Aid, Attn: Health Aid Foundation Coordinator; Suggestions for Writing Family Histories; Designing Men, Seeking a Fortune; Dinner with the Great White Father, 11/30/1796; Corporate Charter of The Citizen Band Potawatomi Indian Tribe of Oklahoma; Kansas Kin (incidentally my father's family are from Kansas); Constitution of the Citizen Band Potawatomi Indian Tribe of Oklahoma; The Treaty of Greenville Council; Department of the Interior.

I do hope you can get these papers to her and thank you so much for the work involved in doing so.

I also give permission to have all or part of this letter published in the *HowNiKan* if you would like.

Have a great day, I intend to.  
Sincerely,  
Mrs. Maureen (Wood) Christensen

(Any tribal member may receive the regional council information packet by writing to Ava DeLeon, Route 5, Box 151, Shawnee, Oklahoma 74801)

### Traditional naming ceremony

(The following letter to a tribal member was forwarded to the *HowNiKan* for information sharing.)  
Nisimidana-Gashkadino-gisiss  
30th Moon of Freezing (Nov), 1987

Tanni Nekon-ikwa:

In answer to your letter to Francis Levier, Tribal Administrator, RE: "Naming Ceremony," Ahnishenabik names (Pottawatomie, etc.), names were 1. dream name given by an Elder, 2. dream (vision) name from one's own dream, 3. namesake given a child by its own parents, 4. clan names. In most cases names are requested from a Tribal Elder. Clan names must come as the result of a vision

by one's own clan Elders. In olden time a chief was known by the clan name.

In today's world, it is best to go to a tribal elder in a formal manner, with a gift of sama (tobacco), ask he/she to fast and pray for a vision, as a result of which, he/she sees the name in vision. This is considered a spirit name, and transmits the power of the vision to the person named. Moreover this is the name that the named person will be known by in the spirit world, after death. Often the namer and a few others were invited to a feast. The namer then set a future date when he/she would provide a feast and name the child. At this second feast, the same few who had attended the request feast were invited. At this feast the namer told of his/her vision, what it meant and gave the person his/her name. A small token gift was also given the person named, that related to the name, as: a doll, a toy knife, a bird effigy etc.

As an example, in the 1780-1800 period we had a warrior-chief, Main Pock, a French nickname or free translation of Puckered Hand, thought to have been the reborn soul, of a departed warrior, who carried his old wound on his new body. Thus the belief in a "Nishenabe" type of reincarnation.

My clan is Megisi or Eagle, my personal (vision name) is ShupShewana, my clan title (mine for life only) is Waupauka-Eagle Looking Afar, this is the personal W'okima (clan chief's title for the living W'Okima of the Eagle Clan). Waupauka is passed from one W'okima to the next, in the clan as clan property, just like the clan bundle and my headdress, which I may use and protect, but which must remain the property of the clan, or niktoten (my clan). Never buried with the dead!

This should help you in your quest for understanding. Should you not know the clan of the person to be named (remember with our people the child gets his/her clan from her fathers lineage.) So if the clan (totem) is not known, then one would simply ask an Elder, (friend of the family) to do the ceremony.

The sacred hoop of life, saw the departed Gaytay 'Ahnishenabik, the living and the yet un-born, all as members (in good standing) of the Pottawatomie Nation. Kitchimanito (Very Great Supernormal Power) not Great Spirit! as the Great Spirit idea and translation agreed with the missionaries' views, not the Pottawatomie view. The real word used by our people was Chipumama of (THE MASTER OF ALL LIFE).

I hope this has helped you in your quest.

Sincerely,  
Howard L. La Hurreau-Shupshewana  
Megisi W'Okima, Huron Band Pottawatomie Nation



## Another Opinion:

# Treaties produce a new kind of racism

(The following article is reprinted with permission from THE VANGUARD, Nov./Dec. 1987 issue. THE VANGUARD is a publication of the Lutheran Human Relations Association.)

At their first national convention earlier this year, 700 members of Protect Americans' Rights and Resources (PARR) discussed various solutions to the "Indian problem." Their conclusion? Abolish all Indian reservations and abrogate all Indian treaties.

"The American Indian get cradle-to-the-grave welfarism," said the founder of Equal Rights for Everyone (ERFE), a nation-wide organization 40,000 members strong. ERFE, claiming to be the "voice of the silent majority," feels it is unfair for Indians to receive special hunting and fishing rights. Their solution to the problem also centers around the abrogation of treaties.

"Are We giving America Back To The Indians?", asks a brochure published by the Montanians Opposing Discrimination (MOD), and written by The Interstate Congress For Equal Rights And Responsibilities (ICERR). Their "Declaration of Purpose," printed on the inside front cover of the brochure, calls for an end to all Indian reservations, treaties, and rights. (On the back flap of the brochure, the "Congress" conducts an interview with a "full-blooded Blackfoot Indian," who whole-heartedly supports ICERR.)

The supremacy groups, or "backlash" organizations, as they are more commonly known, are part of a national movement to abrogate Indian treaties. The groups are well-organized, and well-financed. They receive much publicity in sportsman and recreational magazines, and in their own newsletters and brochures. Their membership is wide-ranging from sportsmen, ranchers, and farmers, to environmentalists, corporate executives, and local governmental officials.

Each backlash organization carries a different name, and is located in different areas throughout the United States. However, they have a common complaint—the American Indian. And they have a common solution—abrogate Indian treaties, and take away their lands. Concern among Native Americans is high. Members of the National Congress of American Indians (NCAI) met in September to discuss problems facing native Americans today. Topping their agenda? The emergence of backlash organizations.

Susan Harjo, Executive Director of NCAI, said the anti-Indian groups are one of the most significant threats to Indian rights. And she feels that treaty rights are not the only issue. "The very fact of our existence is the problem with some of these groups," she said.

Perhaps it is a hatred of the Indian people that fuels the backlash movement. However, the vehicle for this hatred lies with the treaty rights of American Indians.

### COURTS UPHOLD TREATIES

In the past decade, two cases dealing with treaty rights have done much to arouse debate and stir fear and indignation among Indians and non-Indians.

The "Boldt Decision," upheld by a 1979 Supreme Court ruling, recognized that fishing was the primary means of support for tribes in Washington. In "United States v. State of Washington," Judge George H. Boldt ruled that Indian fishers are entitled to one-half of the total fish harvest.

In a second case, the U.S. Court of Appeals upheld the 19th century treaty rights of six Lake Superior Chippewa tribes. The ruling, known as the "Voigt Decision," allowed tribes hunting and fishing privileges on public and private land outside the reservation, as long as the land was open to hunting and fishing.

In the wake of these court decisions, white rights advocates formed backlash groups. S/SPAWN, Steelhead of Salmon Protection Action for Washington Now, was formed as a result of the "Boldt Decision." S/SPAWN, in its efforts to lobby government officials and arouse hatred of tribal members, spread myths throughout the area that tribes were depleting salmon and steelhead populations.

Tribal members are quick to point out, however, that for thousands of years they have harvested annually close to 18 million pounds of fish without harming the resource. It is pollution, hydroelectric dams, and insufficient logging techniques that destroy spawning grounds—not treaties, and not Indians. In 1983, PARR (Protect Americans' Rights and Resources) was formed in Wisconsin after the "Voigt Decision."

On the reservation, Indians are subject to federal and tribal laws, and that's fine," says Larry Greschner, Executive Director of PARR.

But off the reservation, they should be subject to state laws and regulations," such as those setting limits on fishing and hunting.

PARR members, for example, believe strongly that Indian treaties are outdated. They would also like to dissolve Indian reservations. And PARR has pushed for the creation of a presidential commission to study federal Indian policy.

### TREATY OVERTURNS SOUGHT IN CONGRESS

Backlash organizations, in response to court decisions favoring tribes have turned to Congress for help. And it is in Congress that their claims are being heard, and addressed.

In 1977, members of the Michigan congressional delegation introduced measures allowing the Department of Natural Resources to regulate all Indian fishing. In 1985, various House members voted to amend the Endangered Species Act prohibiting tribal members from using endangered species for religious purposes.

In 1981 and 1985, legislation was proposed by House members from Washington declaring steelhead trout a game fish, for recreational use only. This, an attempt to overturn the "Boldt Decision," would have prevented tribes from harvesting steelhead trout, which they depend upon for commercial, economic and religious uses.

As a direct response to the "Voigt Decision," Senator Robert Kasten (R-Wisconsin), sent a special report on treaty rights to his constituents this past summer. The report stated that "the time has come to bring treaties into the 20th century...they need to be changed."

Following Kasten's move, Rep. Jim Sensenbrenner (R-Wisconsin) introduced a bill to Congress that would abrogate or abolish the rights of Indian tribes in Wisconsin to hunt, fish, or gather on lands off Indian reservations as guaranteed by treaty, law or executive order.

In general, members of the movement are quick to slap labels on tribal members. They accuse Indians of belonging to a "protected political aristocracy," and of being "super citizens more equal than others."

### MANY NAMES-ONE PURPOSE

Many groups perpetrating anti-Indian sentiment mislead the public by portraying their focus on this issue as that of the "environment."

The National Wildlife Federation, the International Association of Fish and Wildlife Agencies, and the Wildlife Legislation Fund of America spend energy and money which fuels misunderstanding, rather than seeks dialogue and learns history with the tribes.

Others, such as the White Earth Equal Rights Committee, Totally Equal Americans, the Wisconsin Alliance for Rights and Resources along with the previously mentioned Protect Americans' Rights and Resources, and Equal Rights for Everyone, are not ashamed of their existence.

According to the National Congress of American Indians, there are at least five national organizations specializing in native American discrimination.

The Interstate Congress for Equal Rights and Responsibilities (ICERR), began in 1975, is a national organization comprised largely of local groups situated either within or adjacent to Indian reservations. ICERR claims to have local affiliates within 26 states, their intent being "to halt a nationwide drive by professional Indians and attorney groups from taking over vast natural resources."

The National Association on Counties (NAC) began the "Indian Affairs Task Force," in order to study the effects of tribes exempted from property taxes. Task force participants are primarily county commissioners who reside in areas near Indian reservations.

Trout Unlimited (TU), with headquarters in Colorado, is involved in the backlash movement through its subsidiary—the Northwest Steelheaders Council. TU has a knack for creating negative press with regard to Indian fishing rights.

A fourth organization, the National Wildlife Federation (NWF), is based in Washington, D.C. and as a mainline organization with clout, has concerned itself with Indian hunting and fishing rights. A fifth group, the International Association of Fish and Wildlife Agencies (IAFWA) shares a headquarters with the National Wildlife Federation in Washington.

For American Indians, treaties are not pieces of paper full of outdated metrics. For American Indians, a treaty is the "linchpin of their history, culture and survival as peoples." It is "a sacred covenant between two nations,"—a moral statement not to be broken unless by mutual consent.

Anti-Indian rights advocates, fueled by ignorance, fear and hatred, do not understand tribal treaties—nor do they understand tribal laws or customs. They see no need to understand. For the red man is their enemy. And has been for centuries.

Until society recognizes the danger of backlash organizations, the anti-Indian movement will continue to grow and to flourish. That is, until the movement satisfies itself. In which case, it may be too late to do anything.

# TRIBAL TRACTS

## Museum Report

The Potawatomi museum reported 68 visitors for the month of February - despite the bad weather! Sixty guests from Oklahoma visited, as well as residents of North Dakota, California, Ohio, Idaho and New York.

## Tribal assistance numbers up

The Citizen Band Potawatomi Tribe assisted 188 tribal members with their education costs between October 1, 1986 and September 30, 1987. Three-hundred tribal members received health aids assistance during the same time period. For applications write: Ava DeLeon, Potawatomi Tribe, Route 5 Box 151, Shawnee, Oklahoma 74801.

## In search of family

Tribal member Leon Cross is urgently trying to locate descendants of Leo Bourassa or his family. Tribal members may contact him at Box 4, Bowlegs, Oklahoma 74830.

## Tribal Code strengthened

The Potawatomi Business Committee has taken steps to strengthen the tribe's criminal codes and the judicial arm of the tribe.

At the February 25 committee meeting Potawatomi Resolution #88-54 was passed by a unanimous vote raising the limits for penalties for violation of the tribal codes.

The resolution amends the tribal code to provide for maximum penalties of a \$1,000 fine and one year imprisonment.

## Book grant received

Elenora Noah, director of the Potawatomi Indian Child Welfare Program, has announced receipt of a \$1,000 grant from the Native American Consulting Committee of the Presbyterian Church.

The grant will be used to print a parenting manual, authored by Ms. Noah, to be utilized by Indian Child Welfare personnel and their clients.

## Come to a council

Tribal Regional Councils are getting bigger and better all the time!

In November Dr. David Edmunds, historian, and Rob Burpo, Native American economic development specialist, addressed 62 council attendees in Portland, Oregon.

In December, 74 people met to discuss tribal issues with the Business Committee in Denver, Colorado. Eighty-six people attended a January council in

Dallas to discuss tribal business and hear Dr. Edmunds' talk on tribal history.

In February 70 attendees of the Scottsdale, Az. council listened to Dr. Robert Shapiro address tribal economic development goals and Prairie Potawatomi Bill Battese discuss tribal history and language. This month more than 200 people attended the Long Beach California Regional Council - and even more are expected to attend a San Jose council later this month!

If you have never attended a General Council meeting in Shawnee you should make a special effort to attend a Regional Council in your area. Tribal history, short term goals and long range planning for tribal development, business reports, tribal and national legislation and tribal assistance and networking are all topics of discussion. For further information on the nearest Regional Council in your area, contact Ava DeLeon at the tribal complex, (405) 275-3121.

# And so ...the curse of Indian against Indian

*(The following is reprinted from the Council Drum News, publication of the Grand Valley American Indian Lodge, Grand Rapids, Michigan)*

"The in-house" problem in Indian affairs continues to quietly, and sometimes not so quietly antagonize and disrupt progress and harmony in urban Native American communities across America and Canada.

Rooted in tribal jealousies that are reminiscent of Tecumseh and Pontiac's failure to unite tribes into a forceful political group, it would appear that urban Indian communities, emerging as veritable melting-pots of many different tribal heritages, might finally act to tone down excessive egos, but such does not appear to have happened as yet. Actually, and especially in Indian urban communities, where some children of inter-marriages with non-Indians seem to grow up with aggravating dispositions that challenge leadership based only on who is more traditional; "traditional" often being a highly variable degree of personal opinion. Parents do not seem to be raising their children to accept "Pan-Indianism" (the movement toward merging tribal traits in a singular whole) as quite possibly their best hope for a stronger unified Native American political front. Pride of singular heritage is beautiful and important, but pride of race can be a matter of racial survival.

Who has not seen a Native community that does not seem to be polarized around certain individuals whose leadership is based on that "Mirror, mirror on the wall, who is the most Indian of us all," cliché? A position not too infrequently retained by varying degrees of indirect hostility through whispered rumors, name calling, insinuations and mis-quotes. Often the hardest thing for those quasi-leaders is recognition of consensus authority, and other people's opinions and feelings. Seemingly and somehow, only they hear about complaints that have to do with another's ideas.

Changes that have not been seriously taking place at the grass-roots level can hardly be expected to act differently on the national level.

One has only to follow national Indian events through their own published news and media reports to sample this discord and disunity that some Indians apologize for as nothing more than good old healthy discussions and arguments we all need to progress.

Another Indian leader commented publicly a few years ago at a conference in Oklahoma. She phrased the problem a little more honestly and we quote:

*Two fisherman walking on their way to their fishing site were each carrying a pail of crabs to be used for bait. One of them had trouble because his bait crabs kept crawling up and out of his bucket. Finally he said to his friend—"say, how come your crabs aren't crawling up and out of your bucket?" "Oh," replied his friend—MINE ARE INDIAN CRABS. EVERY TIME ONE GETS NEAR THE TOP, SOMEONE PULLS HIM DOWN!"*

The same leader cited another example using a more traditionally oriented story to illustrate the un-nerving, strenuous two years as a director of a national organization and we quote again:

*Scene one has a Chief proudly sitting on his horse with a large gathering of his people behind him. "As you can see," declares the Chief, "my people are united behind me!"*

*Scene two is same in every detail except the view is from behind and the CHIEF'S BACK IS FULL OF ARROWS!*

Although Indians are well known for their love of humor and can poke fun at themselves in public, it does not lessen their awareness to the very serious problems within their ranks as the two humorous stories vividly illustrate.

It would hardly be good judgment on the part of this writer to exploit our discussions by naming Indian centers, National Indian organizations and reservations that short-change their constituents or members by the kinds of Indian problems we are talking about here. However, suffice it to say that strong leadership does certainly exist in "Indian Country!" Note if you will just a few of several outstanding examples:

TRIBAL CHAIRMAN JAMES E. BILLIE,  
SEMINOLE NATION, HOLLYWOOD, FLORIDA  
CHIEF PHILLIP MARTIN, CHOCTAW NATION,  
PHILADELPHIA, MISSISSIPPI  
TRIBAL CHAIRMAN, JOHN BARRETT, CITIZEN BAND POTAWATOMI TRIBE, SHAWNEE, OKLAHOMA  
TRIBAL CHIEF, WILMA MANKILLER, CHEROKEE TRIBE,  
TAHLEQUAH, OKLAHOMA  
(THE LATE) JOHN LUMSDEN OF THE SAULT STE MARIE TRIBE  
(FORMER) TRIBAL CHIEF WILLIAM TOOSHKENIG  
QIIBWE TRIBE, WALPOLE ISLAND, ONT., CANADA  
EXECUTIVE DIRECTOR BARBARA NAHWEGABOW  
NATIVE CANADIAN CENTER OF TORONTO, CANADA

Finally, some will argue that the so called "Indian problem" is over-emphasized and not much more than typical human behavior common to all people. This may be partly true. However, where a non-Indian population of over 200 million (U.S.) can absorb their rotten eggs without significant impediment, a Native American population (U.S.) of a million or two cannot. Their damage not only is more readily noticeable but terribly more costly to those who can least afford mis-management of their affairs. Indeed, breaking that proverbial mirror, mirror on the wall may never be the one cure-all - but changing some of those long time, well honed attitudes towards one another for the good of all Indian people can help to beat hell!

Talking Crow

## Sun myth (from page 7)

the attempt, it will be the fiercest fight ever fought by manitous. I will have no part in it."

The manitous called a council, to which they invited Wi-sa-ka-ha and Ki-ya-pa-ta-ha, and they told them: "We are all going on a journey over a beautiful country belonging to Gisha Manetwoa, and we ask you boys, his sons, to come with us. There will be two parties; one for the old and one for the young, and we should like you, Wisakaha, to accompany the elder manitous, and you, Kiyapataha, to go with the younger ones."

The youths consented, each joining his own party, and, departing in different directions, were soon out of sight of each other. The country into which Wisakaha went became more beautiful, and manitou after manitou dropped out by the way. In a little while he noticed that his company had dwindled to a few old manitous. They kept urging him to go ahead and take the lead. On nearing a cluster of hills he stopped and, glancing over his shoulder, beheld behind him only one very old manitou, who was in the act of stooping.

"Go on; do not stop for me," said the old (cloud) manitou. I shall be up and following you as soon as I have tied my moccasin string."

Wasakaha continued on, making no reply (a way the sun has). On coming to a hollow between two hills he again looked over his shoulder and found that he was alone. Straightway he hurried to the top of a hill ahead of him, but as he was ascending it he heard a cry from afar: "Oh, Wisakaha, my elder brother, I am dying!"

Wisakaha listened, and heard the cry repeated. He looked everywhere round about him and as he did so he heard the cry repeated for the fourth time: "Oh, Wisakaha, my elder brother, I am dying!" He ran from crest to crest, hoping to catch sight of his younger brother, but nowhere could he find him. Neither was a single manitou in sight in the whole wide country.

After a long search he returned home, suspecting that harm had befallen Kiyapataha at the hands of the manitous. He sought him in all the lodges, and was sorely grieved at not finding him. He mourned for him for four days, and on the evening of the fourth day as he sat weeping in the middle of his lodge, he heard a footstep approaching without, which grew softer the nearer it approached.

It paused at the doorway. It was Kiyapataha's ghost, seeking entrance. But Wisakaha whispered: "Do not rap, my younger brother. I must not let you in. I have a better place in which you may dwell. Go the west, beyond the place where the sun goes down. There you shall not live alone. I will create a people after the race of our mother, and they shall follow you and live there, and you shall watch over them in the spirit world forever. Take this drum, this fife, this gourd rattle and this fire. You will need these things when you welcome our uncles and our aunts into the world of spirits."

Thereupon, the ghost reached its hand through the crack in the entrance-way and received the drum and the fife, and the rattle, and the fire; and, as the ghost started to go, it blew upon the fife and beat upon the drum; and straightway there sprang from the ground a vast throng of ghosts, whooping as they rose; and they accompanied the ghost of Kiyapataha on its way to the Land beyond the sunsetting. (The sky ground, for they were the stars.)

After a time Wisakaha went forth to find the manitous who had slain his brother. He went far and hunted long. He was pacing the shore of the sea one day, weeping and sad, when a little bird fluttered against his cheek and whispered that it would tell him where lived the two manitous who had had most to do with the death of his brother. The bird pointed out a great sandbar or island in the sea and said that in the center of it was a hole leading to a cave in which the manitous dwelt. Every morning early they came out (the fogs) and stretched themselves along the sand and lay there sunning themselves, one looking out over the sea to the north, the other to the south, guarding it so that no one could approach alive.

Wisakaha went away to a mountain in the north west which reached high above the clouds, and there he sat, unobserved, looking down upon the manitous and planning how he could destroy them. It was autumn, and he noticed that the wind wafted dead leaves and grasses across the waters and they fell beside the manitous, unheeded. So he went down and rendering himself invisible, wafted himself over the water on a spider's web. He fell directly between the two manitous, and assuming his proper form, quickly sent an arrow into each of them.

Then the manitous howled so loud with pain that the earth shook, and the other manitous, hearing the cry, came hurrying to the rescue. Quickly Wisakaha thrust a hot manitou iron (manitou metal) into the wounds, following the track made by his arrows. The manitous far away among the hills heard the shriek of pain coming from the dying chiefs, and straightway they beheld puffs of smoke shooting skyward from the island. Then they caught the smell of burning flesh. (Think of the realism of that!)

Again the wrath of the manitous burst forth. They talked angrily, and the earth shook under the heavy tread of their hurrying feet. (This is the gathering of the storm clouds.) They sent Sha-sha-ga-ha, a small snake (symbol of the lightning), ahead to see what was happening, bidding it go under ground and show only its head above the earth of the island. Sha-sha-ga-ha went. But the moment it lifted its little head above the soil Wisakaha beckoned it to come out and sit beside him. Then he broke up the bodies of

the dead manitous and fed the little snake on them till it could hold no more. Then he tied a string of the fat meat around its neck and sent it back to the manitous to show them how he had feasted it on their dead chiefs, and to bid them come and feast on the same flesh.

The wrath of the manitous waxed hot at this taunt. They rushed tumultuously to the island, but only to find that Wisakaha had fled, leaving the remains of the two chiefs cooking over the fire.

The wrathful manitous howled and wailed, and hurled the fire into all the places where they thought Wisakaha might be in hiding. Then they sent fierce storms, so that the rivers overflowed, the lakes rose and all the land was covered with water.

Wisakaha fled, pursued by the manitous and the flood which they had created. Up and up climbed the waters, till they reached the top of the highest mountain and then the topmost branch of a tall pine in which Wisakaha had taken refuge.

A muskrat floating dead upon the waters. Wisakaha pulled to him and restored to life. Then he sent it down to dive for earth; and it came up dead but with a little ball of mud in its fore claws. Again Wisakaha restored it to life, and dropping the ball into the flood, soon found himself on dry land, a new earth, flat and level everywhere. And on it Wisakaha built him a lodge. (This muskrat story and the following one of the buzzards are common Indian traditions about the restoration and shaping of the earth after a flood.)

## The traditional Ojibwa calendar

(reprinted from "The Messenger," a publication of the Lac du Flambeau Historical and Cultural Society)

"Munhedoo-Geezis" - Spirit Moon (January)

"Nuhmabene-Geezis" - Sucker Moon (February)

"Onahbune-Geezis" - The Moon on Crust of Snow (March)

"Babocquadahgimig-Geezis" - The Snowshoe Breaking Moon (April)

"Wahbegoone-Geezis" - The Moon of the Flowers (May)

"Odaemene-Geezis" - The Strawberry Moon (June)

"Misqueemene-Geezis" - The Raspberry Moon (July)

"Meen-Geezis" - The Blueberry Moon (August)

"Muhnoomene-Geezis" - The Wild Rice Moon (September)

"Penahque-Geezis" - The Moon of the Falling Leaves (October)

"Kushkudene-Geezis" - The Freezing Moon (November)

"Muhnedoo-Geeisoon" - The Little Spirit Moon (December)

One day as he sat in front of his lodge making arrows for the people he intended to create (and here the Sungod has become the Creator), he heard a voice calling to him from afar, "Oh, Wisakaha!" He heard it again and again; and the fourth time the cry sounded he looked up into the sky, when lo! he found it was the Sun, his grandfather, who was calling to him.

"Come up to my lodge" said the Sun, "the Buzzard will carry you on his back." (The ancestors of the buzzards were the iridescent clouds of morning and evening.)

Wisakaha was glad; and the next time Buzzard came on a visit he told him what the Sun had said. Now, Buzzard was at that time the most beautiful of all creatures; the blue, the red, the yellow, the green and the white of his feathers dazzled the eyes of all who looked upon him. His plumage was as gorgeous as the tints of the sunset, and he dwelt in the sky with his kindred, far away from all others of living kind. He was very proud. But he knew better than to refuse the Sun and Wisakaha, so he stooped and let Wisakaha climb upon his back. Then he spread his wings and rose up, up, and still up, till they vanished from the eyes of the creatures on earth.

The journey was a long one, occupying many days. But at last the Sun saw his grandson approaching and went to meet him. He stretched out his hand in welcome, and just as Wisakaha let go of Buzzard to grasp his hand, Buzzard flew from beneath him. Then down fell Wisakaha, now diving head foremost, now lying on his back, now plunging feet first, now whirling over and over. Thus Wisakaha fell, and would have been dashed to pieces on the earth had not his grandfather, the Tree, seen him and caught him in his outspread arms, thus saving him from death.

Then was Wisakaha wroth. But he concealed his anger and after a lapse of time sent Buzzard word that he wished to see him. When Buzzard came, Wisakaha bid him summon all his kindred, as he had a message for them. After they had all assembled, Wisakaha said:

"And so, Buzzard, you thought it was fun to drop me down from my grandfather's country after you had carried me to it. I am displeased with you and intend to punish you. The earth is level since the flood. You and your kindred must not dig courses for the rivers, and pile up hills and mountains, giving shape to all the earth. Your beautiful feathers shall change to the color of the soil; and the people whom I shall make when all this done will look upon you as the most loathsome of living kind."

Thereupon the Buzzards set to work and sad were they at their task-

*Continued, page 12*





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## Sun myth *(from page 11)*

some forming into one line one behind another, pushing their breasts against the soil, plowing out the river courses. Others dug up the earth with their talons, piling huge mountain ridges and soaring slowly along the slopes, shaping them with the under side of their wings.

Thus Wisakaha prepared the world for his people. Then he drove the manitous away—some into the ground, and to these he gave the charge of fire; and others he sent above, where they may now be seen as stars. Among the latter is Gisha Manetowa, the Great Manitou, who built his lodge on the shore of the White river (the Milky Way); and there he dwells, he and many of the manitous who had warred against Wisakaha. Others went to the south, and of these Wisakaha made Thunderers, the guardians of the people.

Last of all, Wisakaha created people, making the first men and women out of clay that red as blood. These were the Meskwakiaga, the Red Earths or Foxes. (Who united with the Sauks; the two being commonly known as the Sacs and Foxes.) Then he remained a long time on earth, teaching the people how to hunt, how to grow food in the fields, how to sing and dance and play all sorts of games, how to pray, how to live peaceably with one another, and many other good things.

So, after he had taught them all these things, he called them together and

said: "Now, I am going away to leave you. I am going away to the north, to build me a lodge amid the ice and snow. Thither you cannot come, unless it is my wish that you should see me. But I will appear to you once every year—not in the form you see me now, but in the flakes of the first snowfall. When I think you have dwelt long enough on this earth, I shall return to you as I am now, as youthful as when I leave you. And this will be the sign by which you will know me: My braided hair will fall down between my shoulders just as now; you will know me by the eagle feathers in my hair at the back; (It is from the tip of this eagle feather that the light of day emanates.) by this bow, which I shall hold in one hand, and this arrow, which I shall hold in the other. Then I shall take you with me to the west, where you shall meet your kindred who have gone there, and shall dwell with them forever. After I have taken you to your new home, I shall return to destroy this world, and then shall stay with you forever."

This is the promise Wisakaha made before he went away to the north.

It will be noticed that Kiyapataha and the Sun call four times, four being the magic number with the Indians because there are four points to the compass, four winds, etc.

In a Wintu myth, Waida Werris came to a lodge so noiselessly that no one knew he was there. Waida Werris is the Pole Star.

## Scrapbook

# A Kansas obituary for a 'pagan'

*(The following newspaper article appeared in a January, 1942 issue of the Topeka Capital Journal.)*

Mayetta. — The oldest native Kansan has left for the happy hunting grounds, not the vague happy hunting grounds of his pagan ancestors, but the definite heaven revealed to him in his Catholic faith. Francis Regis Jackson or Wapinummit, full-blooded Potawatomi is dead at the age of 104.

His steady decline in December terminated in death from old age on Jan. 2. A large number of Indians and Whites assisted at the Funeral Mass in Our Lady of the Snows Church Monday, Jan. 5. They remembered that up to a year before his death the faithful man might be seen making his way into the church on Sundays for Mass. They remembered, too, that this prayerful veteran was most faithful in receiving the sacraments. In the past few years he was anointed a number of times by the Rev. John Ryan of Holton and the Rev. Henry

Wilmering, S.J., of St. Mary's college.

The son of a Catholic father, James Wapinummit, and a pagan mother, Tchie, he was baptized by the Rev. H.G. Aelen, S.J., in the Immaculate Conception church at Sugar Creek Oct. 18, 1840, when he was two years old. In his later years he was able to look back with satisfaction on the fact that his mother was baptized shortly before her death in March, 1841.

His father outlived a second wife, who bore him four children, and then married Theresa Mikwago in April,

1864. His father died when Francis was 28 years old. In his early years Francis acquired the American name Jackson, because his father and him lived with an uncle named Ignatius Nukkweshuk, who was popularly known as "Andrew Jackson." Their grand-uncle's Indian name, Nukkweshuk, was also applied to Francis. Father Aelen used it in recording the Baptism.

Even as a young man big-bodied

Francis was achieving fame as a woodchopper. He was invariably the winner of the contests arranged in his district. He put his 200 pounds and six feet three inches to useful purposes. When he was but a boy of ten he showed his unusual strength by carrying two pails of maple sugar in the transfer from Sugar Creek to the new location of the reservation.

Some time after his father's death he married. The one boy from this marriage died as a child. After the death of his first wife he married a widow, Martha Levier, nee Bateese, and cared for her nine children as if they were his own. A knowledge of farming, gained at the mission, helped him discharge faithfully his work of providing for this large family. His example of a good life as a faithful Catholic husband and father was not wasted on his family.

Since he, as a boy, did not like school, his father had allowed him to drop his formal education early in life, but he continued to learn about

his faith. In the past few years of his life much of his time was spent in prayer. He was preparing for the day when the King would call his silver-haired and silver-moustached servant. That day finally dawned a week ago.

## KEEP INFORMED!

Send Address Changes To:

**HowNiKan**  
**Potawatomi Tribe**  
**Rt. 5, Box 151**  
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